

## **Toteganism: towards the definition of a missing phase in ancient metaphysics**

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### **Abstract**

This article tries to briefly introduce a metaphysical concept that is considered as an intermediate step between the notions or the periods of Totemism and Paganism, that is the period called Toteganism by the writer. In the Middle East Chalcolithic period, the Ibex changes from a tribal Totem into a Totegan out of which a number of pagan godheads are created. The precession is an astronomic concept with the intermediation of which this process of change, that is the Toteganism of the Ibex, is shaped. Since this sample, the relationship between Precession and the Ibex, is the first one that in the discussion on Toteganism is studied and acknowledged, besides the endeavor to pay enough attention to it, the writer tries to use it as a base for a more generalized definition of Toteganism. On the whole, this article tries to explain a metaphysical period of the life of the ancient man that is located between the Paganism and Totemism. From the archaeological point of view, this event belongs to the beginning of the revolution of Urbanism and can be regarded as one of the effective and facilitating factors in the creation of this revolution or evolution.

**Keywords:** Toteganism/Totegan, Totemism and Paganism, Chalcolithic religion, Precession, Urbanism Revolution/ Evolution, Ibex/Capricorn

### **1. Introduction**

To find something which the ancient man had thought of, concerning the metaphysics, on the one hand has usually been considered as one of the final goals of the prehistoric archaeology and on the other the difficulty of the studies in this case has caused the archaeologists not to work on it.

Among the features like architecture, grave, pottery etc, that are available to an archaeologist and help him to attain the thoughts of the prehistoric man, pottery design is the best media, since in it we have a more direct and simultaneous relationship between the mind, as the locus of metaphysical thoughts, and the hand of the painter.

Among the potteries of the Middle East Chalcolithic period one can find some designs which lead us to the ancient man's thoughts. The pottery designs of the Chalcolithic Fertility Crescent and its neighbourhood can be considered as one of first samples from which this "thoughts" can be inferred. To explain and justify this "first" one can say that; although the "Homo sapiens sapiens"es and their Neanderthal ancestors, since the time of their living in caves, tried to convey their thoughts and specially metaphysical thoughts as the most important of them, through visual arts, nevertheless our temporal distance with them makes the concepts behind those pictures seem vague and intelligible, and since the Chalcolithic period, is directly linked to the advent of writing and literature or history in which it is possible to have a better conception of what we call metaphysics, is the first period in which one can more<sup>1</sup> confidently express his conception of what the ancient man thought, including his metaphysical thoughts.

Among the pottery designs of the Chalcolithic Central Plateau of Iran (the map below) and some of the areas around it we come upon some designs that can illuminate some corners of the metaphysical thoughts of the ancient man. One of these designs shows a very common motif that it is possible to put in a general branch called 'the Ibex' (see Fig. 1).

Before the beginning of the main part of my discussion it is not useless to mention a particular point. The 'Ibex' motif is the most frequent one painted on the potteries of the Middle East and specially Iran. This high frequency is amazingly conspicuous in the central Plateau of Iran and especially in its Chalcolithic period. This article is too brief to prove this matter, however it is possible to mention it as something objective and obvious and refer the reader to the numerous

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<sup>1</sup> We know that in the prehistoric archeology one can hardly be thoroughly confident of what he/she says.

potteries and potsherds of this period of the central Plateau of Iran that are kept in the museums all over the world and the designs represented in the excavation reports (e.g. see: Malek Shahmirzadi: 1977; Majidzadeh: 1976; Fazeli Nashli: 2005; Schmidt, E.: 1937 etc.).

Although the arguments of this article are claimed to be valid in all of the kinds of the mentioned motif, nevertheless to begin the discussion some seldom samples which can more directly convey the thoughts behind them that this article is looking for, are studied and are considered to be suitable for opening the discussion.

Among the potteries discovered in the Central Plateau of Iran and the areas around it like Zagros area and even Mesopotamia there are some samples in which the Ibex motif is surrounded by some spots. In these designs seemingly there is no ritual complete images<sup>2</sup>, as a result the writer, concerning the matter which is to be discussed in this article believes that the mentioned spots are representative of the stars and consequently the Ibex among them is the constellation that nowadays, after the ancient times usage of the word, is called Capricorn or, to use the term used in the Persian and Arabic astrology: 'Jady' (see Fig. 2). Although among the samples provided in the figure above the most incomplete and the smallest one belongs to the central plateau of Iran (Zagheh<sup>3</sup>), regarding the things mentioned above and those that are going to be said, the centre of these particular images, since they are numerous repeated on the potteries of the central Plateau of Iran (Talai & Aliyary: 2007: 27-46), have to be sought in this area and consequently one can expect its dissemination in the other areas. This supposition is also verified by a unique and rare figurine discovered in Tepe Hissar (Dameghan) (see Fig. 3).

Although coloring and designing of the figurines have not been a new phenomenon for that era, the style of the designs on the mentioned figurine that can be a representation of the

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<sup>2</sup> Including some images added among the Horns of the Ibex, the images that are interpreted to be water etc. the writer is working on an article about these added images and their probable meanings.

<sup>3</sup> An late Neolithic and early Chalcolithic site in Central plateau of Iran.

stars on the body of this Goat-like animal<sup>4</sup> has made it a unique one. To explain this image it is possible to say that since in the case of a figurine we do not have any background as is the case in the pottery designs the sculptor has been unable to represent the firmament and its objects as the painter has been able to do and he has represented the stars within the constellation.

The vital question that raises is why this constellation has been of such an importance to the people of the Middle East and basically all of the men of that time, that have motivated them to represent it on their potteries and make it so frequent in a particular area, namely the central plateau of Iran(!?).

From the astrological point of view, *Capricorn* stands for the months December-January and in Persian calendar is called 'dey'. Nowadays this month marks the beginning of the winter and its first day according to Iranian Jalali Calendar marks the winter solstice. But has this always been the case? To be more suitable to the discussions of this article one can put this question thus: had to the Chalcolithic man also this constellation meant a mark for the month that is located in the beginning of the winter solstice?

The answer to the previous questions can obviously be 'No'. This decisive answer has also been given by the scholars of the third century B.C. as a result of the Hipparchus's discovery.

According to the modern astrology, earth has three main kinds of movements; Rotation, revolution and precession, the last of which is a sort of slow and regular vibration in the rotation of the earth round its own axis (see Fig. 4).

This slow movement of the earth, discovered by Hipparchus and completed in meaning by his posterities can be explained thus; precession of equinoxes is a corollary of gravitation. The gravitation of the sun and the moon causes some slight movements of our planet. It means that whenever the earth returns on its orbit to the spring equinox, its axis is a bit different from what it has been before. In actual fact the earth's axis slightly changes from moment to moment but its effect is very little and can be measured just after years. It took

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<sup>4</sup> Because of its Characteristics (hornless , Goat/Ibex-like tailed), It seems to be from Bovidae(*Family*)/ Caprinae(*sub-family*)

centuries for the ancient men to feel this change. According to the same alteration, the location of the poles also changes regarding the orbit of the stars, and in one time this and in another that star becomes the pole star (e.g. see Krupp, 1994: 30-45) and as a result the sun's location in zodiac likewise changes. This latter change is impacted by the accordance of the alt-azimuth mounting (Sky's Equator) with the zodiac.

Precession of equinox causes the backward and slow movement of the two equinox points. It is the result of the fact that the equinox point passes through a constellation every 2160 years and it takes ( $12 \times 2160 =$ ) 25920 (rounded to 26000) years to pass through all of the twelve constellations. So presently the spring equinox occurs when the sun is in Pisces Constellation. However in the following centuries this equinox will occur in the Aquarius Constellation. The spring equinox of the Hellenistic period has occurred in Aries constellation and the autumnal equinox in the Libra. (e.g. see: Ulansey 2006)<sup>5</sup>.

Accordingly and by a simple calculation<sup>6</sup> we can come to this conclusion that the spring equinox for the people of the Chalcolithic period has occurred in Gemini. It means that the time we know as the beginning of the spring in Aries (Persian Farvardin; 21<sup>st</sup> March to 20<sup>th</sup> April) has been Gemini in the Chalcolithic period. In other words for the people of the Chalcolithic period the beginning of the spring has been in Gemini and as a result for them the Capricorn constellation stands for the beginning of the autumn.

However, the important point is the fact that now that it is proved that what to us means the beginning of the winter solstice, to the Chalcolithic men had meant the beginning of the autumnal equinox; *why the Ibex<sup>7</sup> had turned out to be the most important animal?* Nowadays, at least for the Iranian people whose calendar is to a great extent in accordance with

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<sup>5</sup> where one can find another case in which astrology and the religious rituals are interlinked

<sup>6</sup> The Chalcolithic period of the Central Plateau of Iran (mid sixth to late forth millennia B.C), has been about 7000 years ago. So,  $(3 \times 2160) = 3$  month backwards.

<sup>7</sup> (the symbol of Capricorn Constellation)

the nature, the most important month of the year is Farvardin (21<sup>st</sup> March-20<sup>th</sup> April) which marks both the beginning of the spring and the New Year. However it seems that the most important month, for the rural people of the Chalcolithic period in Central Plateau of Iran, had been the first month of the autumn. There has also remained a significant evidence for us: 'Akitu' / 'Akiti' is a great festival held by the Mesopotamian people in the period of the advent of literature. (e.g. see: Schmidt W. 1961 72-79, de Moor 1971 56-58, 77-80, Loretz 1988:428). Although in Mesopotamia since the early second millennium B.C. Akitu is combined with the festival of the beginning of the spring which in its turn became the mark of the beginning of the New Year, nevertheless the festival of the beginning of the autumn had been held by the people of Iran and the Egyptians (e.g. see: Wolters 1995; Bidmead 2002).

"If Nowrouz, Mehregan and Sadeh are Indo-Iranian Festivals they had to be mentioned somehow in the Vedas and Avesta while until the end of the Avestian period they are not at all mentioned. It is most likely that these Festivals, specially Nowrouz and Mehregan that seemingly belong to the agricultural societies and not to the shepherd societies, must have been very old-rooted in the Plateau of Iran and belong to the prehistoric periods and the natives of this land; namely our non-Indo-Iranian ancestors. These two festivals were carried to Mesopotamia by Sumerians who created two Festivals of sacred Marriage and Akiti, both of which later in Mesopotamia turned into a single Festival held the beginning of the year, however in Iran, till the present Islamic period, they still remained as two distinct Festivals" (Bahar 2002: 495-496).

The Akiti/Akitu aforementioned, that after the unification of the Mesopotamian Festivals, were considered as the festival held at the beginning of the Babylonian month Nissanu, at first was the name of the autumnal festival. This festival, which as Indo-Iranian people's Mehregan is taken from the same autumnal Akitu, belongs to the farmer and shepherd social stratum that dominated most of the ancient society. These people in the beginning of the autumn took care of their products and stored or exchanged them and assigned the portion of it they had to consume and then free from any ceaseless work happily and hopefully looked upon their lives. On the one hand this freedom and happiness and on the other a sense of debt to the Metaphysical Powers for the abundance of their products and the wish to have the same abundance in

the next year, have made the time and Atmosphere appropriate for the implementation of the thanksgiving festival and rituals. Akitu, in any shape, implemented through any rites and ceremonies, and in any place, is the reminder of the same ritual of the Chalcolithic<sup>8</sup> farmer-shepherd people. There are some evidences showing that the beginning of the year for some of the Middle East nations, specially for Mesopotamians and Indo-Europeans (e.g. see: Idem), has been marked by the beginning of the autumn<sup>9</sup> and this fact increases the importance of Akitu.

Now, it is possible to find out one of the most important factors bringing about such a high frequency of the Ibex images on the Chalcolithic potteries of the Central Plateau of Iran:

The month in which the best days of the year are located when the metaphysical powers have to be thanked for such abundance of the products, either consciously or unconsciously have made the metaphysical thoughts of the men develop, and the first fruit of this developed metaphysics is offered to this month and the symbol of it through revering and worshiping of the Ibex that it is possible to say has been previously worshiped, and in that time, this worship concerning its quantity and quality had developed. In other words, the man gradually came to this conclusion that these gifts are given to him through Capricorn constellation or the Ibex.

### **Toteganism**

It is possible to categorize the process of the worship of the Metaphysical powers into three general categories:

- Primitive Religions
- Paganism or Polytheism
- Abrahamic Religions

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<sup>8</sup> The omission of 'Neolithic period' from this sentence is out of the reason of the absence of any evidence of such rite.

<sup>9</sup> For the farmers of the most of the areas of Iran, especially the central Plateau of Iran, autumn is still the beginning of their financial year.

although the Primitive religions include many of the dimensions of the worship, nevertheless Totemism is a unique case, among the characteristics of which, is the worship or revering of an especial creature or phenomena and is able to define one of the final stages of the primitive thought. Some of the other aspects of the primitive religions such as Animism, Animatism and Fetishism cannot be associated with some 'peculiar' creature or object and one can expect that for example in a tribe the people of which practice Animatism, Spirit in its general meaning be worshiped.

The thing that is of high significance to this article is this "peculiarity" in worship in the cases of Paganism and Totemism that can be considered, on the one hand, in a general look, as the characteristic they have in common, and on the other, an specialist's reflection on the matter can bring the distinctions still hidden in this similarity to the fore. In the case of this general similarity (the worship of a "peculiar" creature), although both Paganism and Totemism show some disposition to some "peculiar" creature, at least in two cases they are different from each other:

- The kind of the creature worshiped and the extent to which naturism is involved in this worship.

- What one can call "*The Area of Transmission*".

After "Totem" came out of the lingual domination of Ojibwas and turned into a universal term; it was encumbered with a lot of definitions. Although relatively old, two of these definitions mentioned below can shed light on the staple part of its characteristics:

W. H. R. Rivers has defined Totemism in the light of three elements:

- 1- A social element: the relation of some particular species of the animals, or in some rare cases some inanimate objects or a particular kind of them, to a particular social group (usually an exogamous group or a clan).

- 2- A psychological element: the belief in some familial relationship between the group members and Totem that has always been a personification of the ancestor of the group.

- 3- a ritualistic element: respect to the Totem that is usually shown in the bans exercised on hunting and eating totemic



animals or plants, or in the abstinence from using the totemic object, unless in some rare cases (see: Rivers 1914: 75).

The second definition provides a more complicated understanding: Totemism can be used when: (1) a tribe consists of some totemic groups in each of which we are dealt with a particular relation to some animate or inanimate Totem; (2) these social groups have some similar relationships with the Totems, and (3) in these groups it is impossible to find an alteration in membership or in other words relinquishing a Totem by an individual and his acceptance of some other Totemic Group, unless in some rare cases. Three extra preconditions are added to these three ones including; Exogamy; behavioral principals and conducting some particular behaviors concerning one's relationship with the totem (see: Notes and Questions on Anthropology 1951:192)

Considering the two definitions given above, one can easily understand that with regard to the two distinctions between Paganism and Totemism, as mentioned above, Totemism, firstly directly derives from Naturism and in other words one part of this worship relationship is obviously nature. This is in contrast with the Polytheist Paganism in which "the Worshipped" in its most intimate relation to nature, is a very strong abstraction of a natural phenomenon, for example Zeus whom is sometimes considered as the personification of the fear of men from thunder or generally speaking the firmament and the act of worshipping it.

And secondly, what we called "the area of transmission" is a lot smaller in Totemism and is confined to a single group of a clan, or at most a tribe, and in comparison with what we know as the area of transmission of Paganism, is a single drop against the ocean (compare with Roman Paganism-Mithraism or Mesopotamian Polytheism). The interesting thing here is the fact that what can *prevent* us from this thought that paganism (with regard to its Polytheistic nature) is a mingling of a number of Totemism; is the same "area of transmission" on the one hand, and the discordance of this thought with the conditions of Totemism (the lack of the religious cooperation between the Totemic tribes) on the other. This "prevent"

makes us obliged to define a period of transition between these two concepts, that has so far remained unknown.

What this article tries to define is likewise generally associated with a period of transmission between these two systems of thoughts, that explains the ways through which the real naturism of Totemism is changed into its abstract version in the Polytheism of Paganism and is also able to explain how the restricted area of the transmission of Totemism changes into a great Empire of Paganism. Since any kind of definition given for a particular entity or concept, at least to facilitate its process, has to have recourse to some word coinage; this period of transmission is named "Toteganism" by the researcher.

'Toteganism' is a clip-word made out of the two words 'TOTEmism' and 'paGANism'.

The only case in this field known to the researcher is the subject about 'the Precession and its effect on the development of the holiness of the Ibex' that is amusingly an apparent example to explain the main aspects of the concept of Toteganism the introduction of which is the main task of this article.

The high frequency of the Ibex Image in the Chalcolithic Middle East and the Central Plateau of Iran as its center, according to the researcher is due to the alteration and development of a tribal way of thinking into an ultra-regional religion, namely the mentioned Toteganism; that is the link between Totemism of this animal in one or a number of tribes or villages of this area<sup>10</sup>, and the paganism in the case of this animal and the later Pagan systems reigning on this area-

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<sup>10</sup> Although, because of the absence of a concentrated study in the Metaphysical Archeology in Iran, there is no evidence of any Totemic case and basically the spread of Totemism in this area, nevertheless in this particular case, one can assume some indirect evidence of this system (such as the abundance of this Image in a few separate areas and with different shapes which has always been decorated with some different complementary metaphysical designs) and another direct one (such as what is seen of the decorative-sacramental use of the skull of sheep or ibex in the level D of Tappeh Ganj darreh, located in Zagros-see: Smith:1976: fig5-). As a result the researcher has presumed that there have been a lot of Tribes in the middle east whose tribal Totem has been the Ibex or the animals of its specious(Caprinae).

specially Mesopotamia and Egypt, as the first areas of which with regard to the creation of writing in them, we have a better conception of their metaphysics systems.

According to the calculations aforementioned, we know that the third and the fourth millennia B.C. has been the time in which the autumnal equinox has been in accord with the month represented by the Capricorn and Akitu that has been regarded as the most ancient ritual-seasonal system must have been the consequent of regarding the celestial gifts and the representative of the month of bliss; namely the Ibex as the same thing, that has led to the creation of Toteganism of this animal. Another kind of this parallelism can also be found in the later periods.

‘Şala’ (Shala) the Godhead of agriculture in later Mesopotamia (that is probably taken from a Hittite Origin) is apparently in relation with the Virgo Constellation and even she is symbolized by the stalk of barley (see: Black&Green:1992). Here the most important thing is the fact that in the later first millennium B.C. Precession has encumbered Virgo with the same responsibility that in the fourth Millennium B.C., the time under discussion in this article or the Chalcolithic period, Capricorn has been encumbered with: taking care of the Month of Bliss that is the end of the summer and the beginning of the autumn (21<sup>st</sup> September-20<sup>th</sup> October). In this time (especially the time the following Image of Şala belongs to) the Precession has been discovered and been applied (see Fig. 5).

In this image the depicted Star is probably the most shining star of the Virgo Constellation or the same star that nowadays – according to the ancient times- is called Spica the meaning of which is exactly the stalk of barley (see Idem). Another thing that can be mentioned is the condition of Şala’s husband; Dagan that in Mesopotamian mythology is the same El and is the father of Baal or Marduk. The thing that is of high interest is the intimate relationship between Marduk as the God that has probably been originally the Godhead of Agriculture (with regard to its symbol; Celt) in the one hand and the word Marduk on the other, that seemingly, literally means the Calf of the Sun. this calls a person’s attention to the similarity

between the Calf and the Ibex<sup>11</sup> and considering the temporal primacy and recency that causes the Marduk's period be after Toteganism of the Ibex; a complex made of the relations between Ibex and Marduk (as its successor), the Chalcolithic astrology and the pre-literature period.

The introduction of Şala and Marduk, sheds more light on our subject. Since the man of the later ages has considered directly (in the case of Şala) and indirectly (in the case of Marduk), the Agriculture, as a particular case, to be related to the Astrology and the Metaphysics imputed to it, regarding the undeniable similarities, and if we consider one is unable to prove that he has inherited this idea from his prehistoric ancestors, we can attribute the same idea to the prehistoric periods. Therefore, a Totem as the Ibex that until the beginning of the Chalcolithic era and the overlap between the constellation representing it and the 'Month of the Bliss' has had some meaning of worship and respect to just a few tribes located in different places, suddenly after becoming participant in the affairs related to the 'bliss', it turns into a Totegan, albeit not yet a true godhead, it can be considered as an interval that can lead us to the period of paganism. What we have of this sacred animal in the Ancient Egypt and in the Icon of Amon can likewise show the same process (see Fig. 5).

J. Hall has written that Amon, the supreme deity of the Egypt, has been completely of a Ram's shape and was distinguished by its downward horns (after the twelfth dynasty). After Alexander, Amon was considered to be as the same Zeus (e.g. see Ram in Hall 1996). Besides the direct statements asserted by Hall, This 'twelfth Dynasty' has something more for us. The second Millennium B.C. is when during a process Amon replaces<sup>12</sup> Xnum/Khnum whom has also been represented by the ibex or the ram (see: Seawright 2001). It is interesting that the time during which ram had

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<sup>11</sup> The researcher has studied the similarity between the ibex design of the Chalcolithic period and cow design of the later periods, in another separate article that is to be published.

<sup>12</sup> This replacement is so that Amon is considered as the most powerful deity along with this supreme deity all of the other deities continued their existence.

represented Xnum, Capricorn has still been the representative of the 'Month of Bliss', however, when Xnum's time lapsed and he and generally most of the Egyptian Gods were going to be replaced by Amon as the Supreme God, the Time of Capricorn had been over, but the Fertility and the protection of spring-time and autumnal overflow of Nile were still symbolized by the *Caprinae* which as a symbol represented Amon. We can say that the source of the Toteganic position in the case of the *Caprinaes* had been forgotten and the Toteganistic reasons of this evolution, in the Pagan Egypt, were not remembered by anyone; this can also be the case regarding the mixture of Amon and Zeus, in Ptolemaic period, which have two different metaphysical and national sources.

## **2. Conclusions**

According to the mentioned discussions it is possible to say that in the Chalcolithic period of Middle East, the people developed their knowledge of astrology, and the constellations, which has remained for us in written format from the historic period, were almost completely developed. As a result of this development in the design of the time scale, astrologic metaphysics that principally must have been its foundation, has developed. The Totemist tribes scattered over the Middle East, especially the Central Plateau of Iran, after the recognition of the constellations, as one of the influential factors in this evolution, and mingling them with their Metaphysical considerations, consciously or unconsciously, are affected by some changes and gradually, from a metaphysical disparity of the tribes and the clans, proceeded towards a system which at the end of its evolution concluded in polytheism or paganism.

As mentioned above, firstly astrology is just one of the reasons of the consensus upon metaphysical agents that make a tribe-restricted Totem change into a Godhead respected by a nation (in its vast geographic and religious sense)<sup>13</sup>, and

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<sup>13</sup> The other reason that can be an important agent in this consensus, is the political supremacy. The thing that should be considered here is the status of the Godheads such as Marduk (the God of Babylon) and Ashur ( the God of the city of Ashur) that as a result of the political dominion of the

secondly since the study of this alteration of the religious system and this phase of transition, is in its initial stage, it is impossible to expect some more effectual definition and principals than what follows.

The notion that explains this phase of transition is called Toteganism by the researcher and generally it is assumed to have these characteristics:

- A sacred consensus<sup>14</sup> upon a particular Totem in a number of tribes or the tribes of some region (even as wide spread as the Fertility Crescent), the result of which is the creation of a Totegan<sup>15</sup>.

- Some evidences of the existence of this totemic creature which is a matter of consensus (the mentioned Totegan), are traceable in one of the Deities of the pagan world of this area.

This latter characteristic can in its own turn be studied from two points of view:

- I. The more time gets further from the source of this alteration, the more the Totemistic characteristics of this Totegan is reduced and its Paganistic ones are increased, the process that rationally brings this Totegan closer to a Godhead.

- II. The more we get further of the spatial origin of these alterations, the volume of the changes increases. In other words the more we get spatially further from the tribes which the first evidences of their initial consensus can be recognized from their artifacts, the more the phases of this religious evolution becomes compact. The thing that in the first tribes

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cities spiritually ruled by them over the Mesopotamia, turn into the supreme and conclusive gods of that area.

<sup>14</sup> This consensus can be either conventional or as the researcher is intended to call it; Unconscious. In the latter case, that the researcher considers it more probable, we deal with a consensus in which man unconsciously or unwillingly is put in the process of an evolution, that finally his Totem, that is, out of any reason, simultaneously respected by the other tribes, turns into a Totegan. Nevertheless here the role played by the inextricable cultural exchanges that had been for the sake of their subsistence, and had existed even before the Neolithic period, is undeniable.

<sup>15</sup> The way this thought is spread, in this stage of researches, cannot be determined, anyway, finding it, is a step forward to solve the problem that we have in the case of the creation of the pagan system out Totemism.

taking part in this consensus, in the beginning shows just a brief symptom of Paganism, in the tribes that are temporally and spatially further from the place of the initial consensus, in the initial symptoms of the emanation of this alteration, shows a more developed state and consequently a creature closer to a Godhead.

Toteganism as a social and religious phenomenon could be the cause of some changes in the other aspects of the human life. One of these changes can lead us to another conclusion of this article:

As we know one of the causes of the creation of Urbanism is Metaphysics (e.g. see: Marcus 1978, Conrad & Demarset 2008, Adams 1981). It is convenient to explain more: the nation that were going to establish an urban system or in other words were going to found a city, had to enjoy a kind of unity. One of the most important manifestations of this unity was the religious unity, while the totemic system and its related preconditions such as exogamy (see: Lord Avebury 2003) etc. that caused the strangeness of a tribe among the far or near tribes, was an impediment to this unity.

The theories on Urbanism and principals of the governments stated by some researchers presuppose a mental unity in the light of which the people who had created the city could tolerate the people of the other tribes and consequently begin the collaborations and the economic or social exchanges that led to the construction of an urban society. Some of the theories such as the Theory of Conflict (e.g. see: Oppenheimer 1926, Spencer 1976) the Theory of War (e.g. see: Carneiro 1968; 1970:733-738) the Theory of Hydraulic (Water-Control) System (e.g. see: Wittfogel:1957), the Theory of a Supreme Leader (e.g. see: Weber 1947:310-406), the Marxist Theories (e.g. see: Diakonoff 1969: 173-204), or even some combined Theories such as Adams's (Adams 1960) in all of which we are dealt with some systems that regard the government as one of the bases of Urbanism, and the ways of creation of a leadership are studied, despite their high ability to solve the problems related to the Government, they are unable to answer the question that how a dogmatic and inflexible thought such as

the one we notice in a Totemic system, is able to unify the people of some tribes to accomplish such an enterprise as founding a city!? In other words how a man who before Urbanism had been committed to his/her Totemic rituals and had had no friendly coexistence with other Totemic tribes which had been his strange rivals or enemies, out of a sudden by the establishment of a City, based on any one of the mentioned theories that you pick, under the aegis of a leader or a government, leaves the inter-tribal competitions and in accompaniment of the 'strangers', shoulder to shoulder with them other goes towards some common benefits!?

Although the structure of the thought of the man of that period is so complicated that it is not possible to justify the urban union by obviating the metaphysical question, nevertheless religion and metaphysics is a good resort to explain this intellectual and practical evolution. The beginning of the Toteganistic evolution can be considered as the beginning of the metaphysical union<sup>16</sup> in the light of which it is possible to define a new occupational system that nowadays is called the Urbanism Revolution.

Along with economy, war and the other agents provided in the different Theories of Urbanism, and even before all of these agents, a metaphysical union have to be noticed which, on the one hand, has established an urban colony and has made it thrive, and on the other, created the principals of the development in quantity (more and healthier individuals) and quality (a relatively greater society which thinks more consistently and freely and can be consider as what we now call philosophy) of this city.

In the following stages of this evolution, the Toteganistic society that possibly in the beginning had been created by the consensus upon a single Totegan, grounded upon the thought that is the natural continuation of a Toteganistic evolution

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<sup>16</sup> The likeness of which can be found in the case of confederacy of Urartu which are united under the aegis of a supreme God called Khaldi (along with two other Gods Teishba, Shivini). Although, on the one hand this was one of the aspects of the confederacy of Urartu and this confederacy has basically been conventional, and on the other this confederacy has shaped a long time after the revolution of Urbanism, nevertheless some similarities are still discernible.



(and basically in the case of any kind of thought that in the beginning of its process or in its conclusion we can discern a union), was automatically pushed towards a pluralistic thought that results in a Polytoteganistic city. It is possible that this pluralistic thought, besides the fact that it is empowered by the creation of some different sects that exist within a Toteganism; because of the new immigrations from the societies with other Totems and Totegans be enhanced.

In the following stage each of the Totegans can, off course with different severities, be changed into a Pagan/Godhead that is completely different from its original Totemic state in which one can discern all of the characteristics of a Godhead. Based on the nature of such cases, after a while one of these Godheads, out of a host of reasons, turns into the supreme Godhead of a nation that along with the other Godheads or perhaps the Totegans that are passing their Post-Toteganistic evolution, lay the foundation of the intellectual Pantheon of that city.

Therefore we can say that Toteganism can be the source of some significant changes in Revolution/Evolution of Urbanism. After the Urbanism, we have a less religious disparity and man could, in some important cases such as the development of Architecture, the enhancement of the quality and the quantity of arts etc, attain some considerable successes.

What we observed as 'Toteganism' in the light of the instance of the Ibex, can be only one of the aspects of Toteganism and one can be hopeful that, by some more investigations in the field of the Archeology of religion, some unknown parts of this history of ancient metaphysics be illuminated.

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### **Caption for figures**

**Fig. 1** – The Central plateau of Iran (the highlighted area)

**Fig. 2** - Some particular designs showing the Ibex (right:Fazeli nashli:2006:59 ) (top left: Contenau et Ghirshman:1932:plate51) (bottom middle: Céramiques de Halaf:2002) (bottom left: Haerinck&Overlaet:1996:Fig77)

**Fig. 3** - The figurine, Hissar II (after: Schmidt:1937:plate XXVII-B).

**Fig. 4(a-c)** - Precision (After: Wikipedia)

**Fig. 5** - The Goddess Shala with a stalk of barley in her hand and is depicted on a tablet along with an astrological text. Uruk, Seleucid period (after Black & Green 1992)

**Fig. 6** - Amon as a Ram. A piece of a carving on a lime stele. 13<sup>th</sup> to 14<sup>th</sup> century B.C., Fitz William Museum, Cambridge. (After: Grimal 2006)

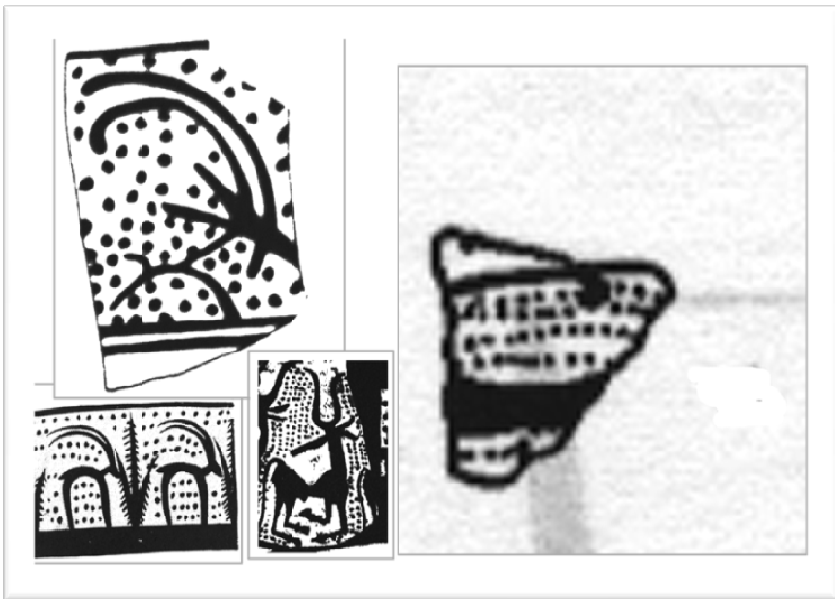
**Fig. 7** - The evolution of urbanism and the role of Toteganism in it and the following evolutions within a city. ( In this image Toteganism as an agent of Union that seems to be a necessary prerequisite, is introduced. After the beginning of this evolution, the other elements responsible for the creation of Urbanism likewise, have later affected this evolution and consequently a Toteganistic city is created. During this evolution there is this possibility that the Toteganistic thought could be transmitted to the villages that had already had a Totemic system. In such a condition the villages related to a city joined its Totegan. After the creation of a Toteganistic city, in the beginning by the creation of a relatively pluralistic vision out of an inconsistent populace-religious complex, we will be able to see the creation of a number of Totegans some of which in comparison with the others are made more powerful which finally leads to the birth of a Pagan/Godhead. It is in this stage that the Toteganistic city falls into another path of evolution and consequently turns into a pagan city. It is obvious that in this juncture likewise, there is the possibility of the transmission of the pagan thought to the other Toteganistic cities, and villages which are either passing through a Totemic or a Toteganistic period).

FIG. 1



The Central plateau of Iran (the highlighted area)

FIG. 2



Some particular designs showing the Ibex (right:Fazeli nashli:2006:59 )  
(top left: Contenau et Ghirshman:1932:plate51) (bottom middle:  
C ramiques de Halaf:2002) (bottom left:  
Haerinck&Overlaet:1996:Fig77)

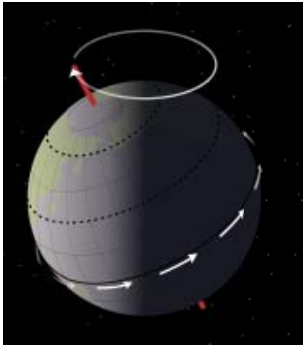
FIG. 3



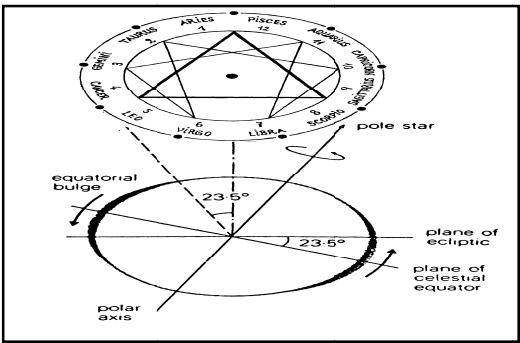
The figurine, Hissar II (after: Schmidt:1937:plate XXVII-B)



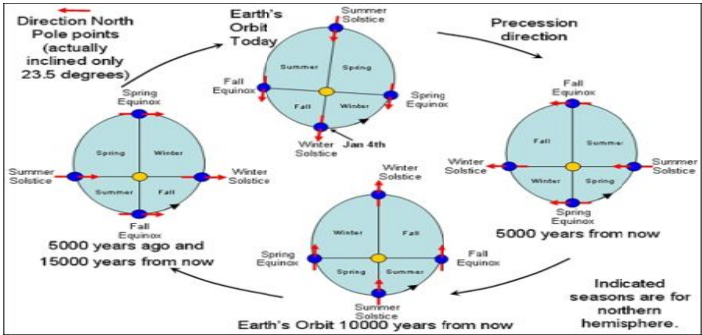
FIG. 4



(a)



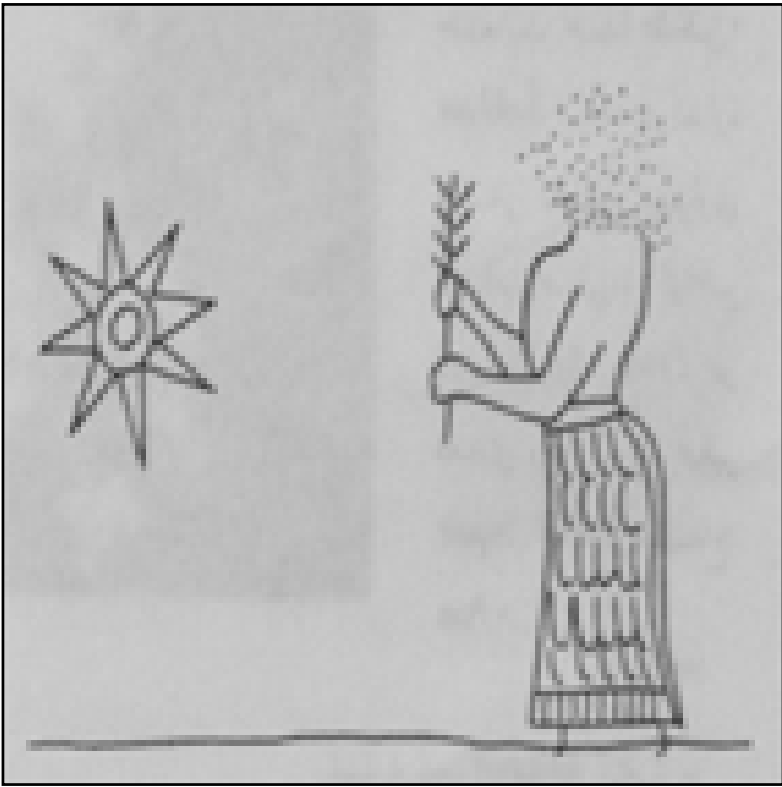
(b)



(c)

Precision (After: Wikipedia)

FIG. 5



The Goddess Shala with a stalk of barely in her hand and is depicted on a tablet along with an astrological text. Uruk, Seleucid period (after Black & Green 1992)

FIG

. 6



Amon as a Ram. A piece of a carving on a lime stele. 13<sup>th</sup> to 14<sup>th</sup> century B.C., Fitz William Museum, Cambridge. (After: Grimal 2006)

FIG. 7

